621 R
578 nature of these people. He said there are many
632 boundary disputes and have been many in the past.
144 Now I see the truth of the racial mixture zone here. All types are represented.

614 I get the impression that the suku were originally localized largely if not entirely. This is still so. Thus one part will be all or nearly all Odja, another similarly Wanda, another Tibo, etc.

591 I met a lad in Roworeke proper who is from a kampong which is rather far off. They said he had married a woman of Roworeke, and I thought perhaps this might be a case of ambil anak. This is not the case, however, and he had merely come there for a day, because his wife has land here. They live in his kampong. Residence is
178 patrilocal usually. Kattenburg remarked that in
578 material culture and in level of living the young
●561 people are not much different from the old. They do wear different clothes, however, and as he says, in general outlook, religion, knowledge of and adherence to old thoughts and ways and religion, they differ. There must be an intergenerational conflict here, especially as they are so disputatious anyway. I must check on this.

344 The next day we set out early and got them to
217 let us work in the office. This is an amazing
124 place, with cocoanut stalk walls and a dirt floor. In one room (they are all empty of furniture), scattered on the floor, are the "files" of the kapitanschap. Some of them are in paper boxes and others are just on the dirt. They call the kapitanschap the "gemeente." We sat on the front "porch" on chairs that almost collapsed and at a table that leaned loosely at an alarming angle and slowly leaned more and more until it seemed impossible that it would keep from collapsing.
124 With us was the giri tumba of Rewarangga and later the kepala kampong (ata nggaeh nua) of Woro-

[i.e., Kennedy & Kattenburg --Analyst]

We

000 This is an example of radja tyranny.

888 178 622 Formerly, politicians were older than they are today. Indeed, they would not follow a younger man formerly very well. Today there are plenty of cases of an older radja tuan giving his rightful kepala kampong post to a younger brother. At least it is usually the latter, for this keeps it in the proper family. The older man keeps the adat post. (This is what Roy himself has done here). He said that this is done: (1) because if there is trouble in the kampong, the kepala kampong bears the brunt of this and may have to go to jail. It is better to have two men so that one can carry on the administration; (2) the older man is often unable to read and write. Formerly the three kepala kampong were always the same men as the radja tuan of the three main suku.

[561] 178 797 177 This led to a long talk about the conflict between generations. Roy says that there is no conflict here, as they give in if the children are firm enough. He also says that although the old resisted religious change before, they have surrendered now and know that it is hopeless. When they are dead they know that paganism will be finished. It came out clearly here that the only real force of change has been Catholicism. And the only area of change has been religion, although other aspects have been affected thereafter. Thus we got again onto the subject of religion.

797 178 I asked if, if there were a long period of misfortunes, there might not be a reversion to paganism. He said that this is conceivable, but that it has gone too far now for this to be a strong probability. He gave a case of a kampong on the neck of Tandjung Bunga, Riang Koli, which not long ago decided that it would not give up paganism but would merely make a deliberate combination of it and Catholicism. How-

513 We
882 Ambon and Ceram youth-club houses are really
178 survivals of the regular thing.) In Leloba the
[171] main hangout is the "pasanggrahan" (bivak),
where there are seldom any guests, and the boys
simply take over. Kattenburg inspected it and
found that it has sleeping benches and even a
[83] few walled compartments. He asked the kepala
kampong if perhaps the girls did not slip in,
and the kepala kampong said that this was abso-
lutely not the case.

178 In Wailolong there is a guru from Bama,
513 where they have regular boy's houses. This
882 fellow has introduced a new type of boy's house
177 in Wailolong (but no other kampong in this area
64 has one), i.e., he has built three on the Bama
pattern and the boys sleep there. One of these
is our "office" when we use it. These boys'
houses are arranged according to suku, and are
shared by suku. This is a remarkable case of
acculturation within a pattern from one district
to another.

[562] The girls have no such houses, and never did.
882 However, before, as today, they seldom sleep
• 561 with their parents when they get older. Groups
887 of them have hangouts where they sleep together.
513 These groups are of friends. They weave to-
gether, etc., and like to gossip, sing, etc.,
at night. They just fall asleep there, together.
This may be a sleeping bench, or it may be that
they get a section of a sleeping bench in one
of their parents' houses. There they bunch up.
Everyone knows where the groups hang out.
Kattenburg found that even old women sleep in
groups. They may be, I think, groups of "the
girls" who are old and widows, and who go back
to their girlhood days and sleep with their
coevals, and have a good time. If this is so,
it is practically a revived age-grade for the
girls who in their youth grew up and slept to-
gether and now at the end of their life bunch
up together again.

We

582 291 178 people married earlier, because they got their clothes earlier. Cornelius says that until about twenty-five years ago you could see quite old and young people going about naked. He remembers this. They do not like too young marriages (!). Also, they do not like them if the partners are too old.

●[561] There are no age grades.

614 The Veol clan is very large, but there are clans which are even larger. Not a single clan has ever become extinct. However, some panga have. There is one such panga in Veol.

562 178 584 Formerly, the position of women was really low, like that of slaves. Now they are a little higher. Today there is a beginning in the direction of freer choice in marriage. Formerly all marriages were arranged by the elders.

611 The system here is all patrilineal, and there have been no changes.

162 In 1930, Cornelius says, there were five thousand extra women in all Manggarai. I will check the records for the ratio.

587 768 The levirate obtains if there is a widow. If there is no brother, her family must take her back, and pay one horse. The children stay with the dead father's family. If the levirate goes through, the man pays one horse.

[583] If a widow remarries to a man other than the brother of her deceased husband, the price must be paid to the family of the dead husband, and the "bonds" are "broken." The sororate is not required. The bride price is required in the case of a sororate. It is quite usual, because the sister of the deceased is accustomed to the widower and his children. The children of course stay with the father's family always.

586 There is not much divorce, but it did occur and still does.

[587] The main cause of divorce is discord, not barrenness, as in this case a man simply gets another wife.

[i.e., the assistant --Analyst]